



VOL. XXXIII. 行發日一月六年二十和昭 (行發日一回一月每) 可認物便郵種三 日八月七年八十三治明 No 6

## SPECIAL ARTICLES

Protestant Christianity in Korea  
(Editorial)

Some Methods of Work in Andong, South Korea

Mrs. J. Y. Crothers

Mrs. C. F. Bernheisel

Mrs. Harold T. Baugh

The Future of the Federal Council

Rev. William B. Lyon

An Evangelistic Experiment

Dr. and Mrs. J. V. N. Talmage

Itinerating among Koreans in Manchukuo

Rev. Alex. R. Ross

JUNE, 1937.

SEOUL, KOREA.







# The Korea Mission Field

## EDITORIAL BOARD

*Editor-in-Chief* : REV. H. A. RHODES, D. D. *Associate Editor* : REV. R. C. COEN

*Secretary* : MRS. V. H. MAYNOR

*Business Manager* : C. L. SOCIETY

### Other Members :

MR. HUGH MILLER,

REV. H. D. APPENZELLER,

REV. W. M. CLARK, D.D.

MISS M. BEAIRD,

H. H. UNDERWOOD, PH. D.

MISS A. G. M. SKINNER.

REV. WILLIAM SCOTT

## Contents for June, 1937.

### ILLUSTRATIONS :

Special School for Girls in Andong, Korea	...	...	...	...	...	...	...	...	Frontispie
Miss Ida McPhee	...	...	...	...	...	...	...	...	do
Miss Sadie M. Buckland	...	...	...	...	...	...	...	...	do
Home and Grounds of Dr. and Mrs. J. V. N. Talmage, Tamyang	...	...	...	...	...	...	...	...	do
Dr. and Mrs. Talmage with Korean Co-workers	...	...	...	...	...	...	...	...	do
PROTESTANT CHRISTIANITY IN KOREA. Editorial	...	...	...	...	...	...	...	...	111
SOME METHODS OF WORK IN ANDONG, KOREA									
1. The Call of the Unevangelized. Mrs. Ellen M. Crothers	...	...	...	...	...	...	...	...	112
2. Introducing Christian Literature to Bible Institute Students. Mrs. Helen K. Bernheisel	...	...	...	...	...	...	...	...	112
3. School for Under-privileged Children. Mrs. Harold T. Baugh	...	...	...	...	...	...	...	...	113
THE FUTURE OF THE FEDERAL COUNCIL OF MISSIONS									
Rev. William B. Lyon, Secretary	...	...	...	...	...	...	...	...	115
AN EVANGELISTIC EXPERIMENT									
Rev. and Mrs. J. V. N. Talmage	...	...	...	...	...	...	...	...	118
ITINERATING AMONG KOREANS IN MANCHUKUO									
Rev. Alex. R. Ross	...	...	...	...	...	...	...	...	121
DR. JAMES S. GALE OF KOREA									
Mr. Gerald Bonwick	...	...	...	...	...	...	...	...	124
MISS MCPHEE, OUR BIG HEARTED FRIEND									
Miss S. M. Scott	...	...	...	...	...	...	...	...	125
AN APPRECIATION OF MISS SADIE M. BUCKLAND									
Committee of Chunju Station	...	...	...	...	...	...	...	...	127
MISSION BREVITIES. United Church of Canada Mission									
Mrs. E. A. Knechtel	...	...	...	...	...	...	...	...	129
BOOK CHAT II.									
Rev. Allen D. Clark	...	...	...	...	...	...	...	...	129
WHAT'S INTERESTING THE KOREAN CHURCH ?									
Y. H. Kim, Ph. D.	...	...	...	...	...	...	...	...	131
OUR CONTRIBUTORS	...	...	...	...	...	...	...	...	132
NOTES AND PERSONALS									
Mr. Hugh Miller	...	...	...	...	...	...	...	...	132

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

*Business Manager.*—The Christian Literature Society of Korea. Seoul, Korea.

*Subscription.*—Annual Subscription, including postage in Korea, Japan and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$1.50 gold or 6/-). Single copies 25 sen.

Business matters and subscriptions should be addressed to the Christian Literature Society as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U.S.A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.



# “LIVES OF GREAT MEN ALL REMIND US”

## GIVE YOUR FRIENDS THIS INSPIRATION

St. Paul Traveller and Roman Citizen—Ramsay	.....	M. S.	Paper	1.00
성바울 Translation of a classic on the life and times of Paul.	.....		Cloth	1.25
Women of the Old Testament	} Lundholm	Paper	.65 Cloth	.85
구약의부인들				
Women of the New Testament		Paper	.55 Cloth	.75
신약의부녀들				
Almost the only thing in Korean touching on the women of the Bible.				
Men of the Bible—Moody	.....			.55
성경인물 Much the same type of character studies on Bible men.	.....			
Story of Wilfred Grenfell—Macrae	.....			.05
스탠펠전 A very brief, but excellently presented, life of the Labrador Doctor.	.....			
Story of My Life—Helen Keller	.....			.45
나의생애 The story of a remarkable woman and her conquest of handicaps. Particularly worthy of attention in view of her visit to the Far East.	.....			
Life of Abraham Lincoln—Gordy	.....	M. S.	Paper .65 Cloth	.90
아부라함린컨 An opportunity to introduce one of your own heroes to Korea's youth.	.....			
Luther the Leader—Nuelsen	.....	M. S.	Paper .65 Cloth	.90
루터의위적 An answer to the question, "Who started the Reformation?"	.....			
Life of Dwight L. Moody—W. R. Moody	.....		Paper .70 Cloth	.90
무디행술 An unabridged translation of the biography by Moody's own son. Celebrate the Moody Centennial with this book.	.....			
Victorious Lives of Early Christians in Korea—Noble	.....			.25
승리의생활 "So great a cloud of witnesses" right in Korea itself.	.....			
Life of John Wesley	.....	M. S.	Paper 1.00 Cloth	1.25
요한웨슬네의생애와사업 Every Christian should know the thrill of reading his life.	.....			
Ann Judson—Hubbard	.....		Paper .60 Cloth	.80
안셋슨사적 The story of the remarkable wife of a remarkable pioneer missionary.	.....			
Life of John G. Paton—	.....			.30
세돈자전 Do you remember with what eagerness you first read the life of this famous servant of God?	.....			
Robert and Mary Moffat—Hubbard	.....		Paper .80 Cloth	1.00
라벳마뫼내의의사적	.....			
Robert Moffat—Arthur	.....			.15
라셋트포멧트	.....			
Two books telling of the work of the early Pioneers in the African field.				
Life of John Knox—Foote	.....	M. S.		.35
존눅스생활 One of the men to whom we owe our freedom in worship.	.....			

CHRISTIAN LITERATURE SOCIETY  
OF  
KOREA





Left:  
Reciting Scripture Verses



Right:  
At Play During Recess

Day School for Under-privileged Children, Andong  
(P. 113)



Miss Ida McPhee  
(P. 125)



Miss Sadie M. Buckland  
(P. 127)





The Talmage Home and Grounds, Tamyang, Korea  
(P. 118)

From Left: School, Korean Neighbors, Office, Store House, Dormitory, Manse



Dr and Mrs. Talmage "At Home", Tamyang, Korea  
With Korean Pastor, Secretary, Bible Woman



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXIII.

JUNE, 1937

No. 6

### Protestant Christianity in Korea

**O**F 410,000 enrolled Protestant Christians in Korea, 78% are Presbyterians, 14% Methodists and 8% of other denominations (English Church, Seventh Day Adventists, Salvation Army and Holiness). Of the total number, 210,000 are either baptized or members on probation. The remaining 200,000 are enrolled as professing Christians and are regular attendants. If the Roman Catholic membership of 160,000 is added, it means that at least one-fortieth of the Korean people are enrolled as Christians. In some sections of the country the ratio is as high as one-tenth to one-twentieth and in other sections as low as 1/100th and even 1/200th, which is to say that the evangelization of Korea has been but fairly begun.

With 3,880 churches and groups, the average sized congregation numbers about one hundred. The largest congregation in Korea is in the city of Sin Euiju with an adherentage of 4,000. When the first missionaries passed through this place before 1900 it was a village of a few houses. Since it has become the terminus of the South Manchurian railway before crossing the Yalu river into Manchukuo, it has grown to a city of 40,000 in which are located four Presbyterian churches and also Catholic churches. In Syenchun in the same province, a town of 15,000 population where missionaries reside there are four large Presbyterian churches with an adherentage of over 6,000.

The Sunday School enrollment of 316,000 in the Presbyterian and Methodist denominations in Korea is about the same as the total number of professing Christians (376,000). There are 3,800 Sunday schools and 32,000 teachers. The Daily Vacation Bible School enrollment is 65,000, while the Young Peoples Societies have a membership of 40,000. In 1005 Methodist and Presbyterian parochial schools (primary, secondary, kindergarten and night schools) there is an enrollment of 85,000.

Bible Conferences of a week's duration for men and for women meeting separately have been held in Pyengyang, Syenchun and Chairyung with a paid enrollment of 1,600 and 1,800, while in Chairyung in 1937, the Men's Bible Institute enrolled 457 for five weeks study and the Women's Institute, 416 for two months.

The total contributions of the Korean Church (Methodist and Presbyterian) have passed the two million yen figure for one year. To quote the Rev. E. W. Koons, D. D., Statistician of the Federal Council of Missions, the gifts of the Korean Church are "equivalent to more than two million days' wages, given in cash, aside from a vast amount of unpaid work, by a church that includes slightly more than a third of a million men, women and children".

Many mission lands have a less number of missionaries in proportion to the population, but none have yielded a better return for the expenditure of time and money.



# Methods of Work in Andong, Korea

## 1. *The Call of the Unevangelized*

**I**N 25 YEARS THE city of Andong has grown from a population of 10,000 until now it is estimated to be 20,000. The opportunities are greater than ever before. One of our tasks this fall is to see that every house in connection with the Central Church has been visited and the Gospel presented in an intelligent way so that all may understand. The names of those who decide to believe are reported. We look up these women and try to get them interested in the Sunday school and church. We have a class for new believers. Instruction is given in the Life of Christ until they are able to pass the examination for baptism. Last Sunday we had 206 women in the Women's Sunday School. We hope before long to have many more new women studying and learning what it means to lead a new life in Christ.

We are trying not to overlook the unfortunate women. Two of the older Bible women were assigned to preach in the houses for prostitutes, cafes and inns where liquor is sold. They have visited to date 151 houses. Ten women expressed a desire to believe.

We went to a small church to help in a Bible class. The church is about six miles from Andong. After going half the distance

in a car we walked up a narrow valley. Finally we came in sight of a small church perched on a hill. It is a light in this valley for there are many homes scattered for miles around. The women studied with zeal. The class lasted for one week.

As we were returning we stood on a high elevation of land and saw range after range of mountains until they fade away in the clouds. In between the ranges of mountains, are valleys, and in the valleys, villages big and little like the one we had just came from. The station, through its members, Bible women and evangelists has tried to reach as many of these places as it can; but as yet hundreds are unreached.

Not long ago a young widow came to me who is the sole support of her mother-in-law and two sons. With tears in her eyes she told me about her father and mother in a village away from any church and as yet no one had preached there. She was concerned for her parents, and after I heard her story I was concerned too. Since returning from the country I have felt keenly the need of reaching these villages. How can we get money, or time to reach these far away places.

ELLEN M. CROTHERS.

## 2. *Introducing Christian Literature to Bible Institute Students.*

Occasionally the question is asked, "How can we encourage students to read books prepared by the Christian Literature Society?" One principal of a Bible institute says, "I have placed some good books for the students to read but they do not use them."

An experiment was tried last spring in the institute for women in Andong. There is a small library room in the building. It was announced that there would be a library hour on Saturday afternoon. All under a certain age were asked to come. A book, recommended

by the pastor was chosen to be read aloud. An elder's daughter who had a good voice was asked to sit in front of the group. Books from the library had been brought out and numbered. Each book was introduced, telling something of the author and giving some idea of its contents. The leader asked, "Who would like to take this book to read?" A hand was raised and the book given. Then another was introduced until all who wished books received them.

Each week a few questions were asked



## A SCHOOL FOR UNDERPRIVILEGED

about the chapters read the week before and new chapters were read. Library books were returned and others taken unless a student chose to keep her book longer. At the close of the term a short talk was given about Sunday school libraries, Christian Endeavor Society libraries, and books of missionary biography. The students were urged to try and start something of the kind in their home churches.

With all the helpful instructive and interesting books now available, why should not students in Bible Schools have an opportunity to know about them and read them if they have time. Perhaps a group in a dormitory room might be able to have a book read aloud tak-

ing a little time after the evening meal and before studying begins. Instruction in God's Word is first and most important but among the helpful and useful things which students in the Bible Institutes should take with them back to their homes and churches is knowledge of some books which they have heard of or read.

Why should not Bible Institutes in Korea have libraries and some plan adopted by which students may be led to be interested in reading good books not only for benefit received for themselves but also through them to others?"

HELEN K. BERNHEISEL.

### 3. *A School for Under-privileged Girls*

It was Commencement Day. The exercises were to begin at ten o'clock but long before nine our yard was full of impatient and excited little girls with long-suffering, yet curious, mothers in tow. Aside from their failure to keep the time, they had carried out other instructions about getting ready for the Big Day to the last letter. Their hair was combed back so slick and tight they could scarcely bat an eye. Their faces were scrubbed to the glistening stage, and they were arrayed in their Sunday best. In a few cases this included a new blouse of cerise or yellow rayon, in others it was a freshly laundered blouse. But in the majority it was only a fresh neck band. However, it was their best, and without exception, every pupil had made a special effort to give honor to this day for its significance. It was a special day and different in every way from the other five days a week they had been coming here to study. Different in every way?

At last all was quiet, and one of the teachers stood up and announced that the program would now begin. Immediately every little head was bowed as they sang a children's hymn of prayer to God. As the program continued, the pupils repeating scripture, answer-

ing Bible questions, singing hymns, etc. there were many suppressed "Ah's!" and "Oh's!" from the mothers, who were apparently amazed at how much their daughters had actually learned.

At the close of the program, the Bible Woman of the Andong East Church, who is really the "co-founder" of the school, arose to give some last instructions and advice to the mothers and pupils. This was her talk in substance:

"Two years ago this coming summer the missionary in whose home this school is held, called me and said she wished something could be done about the children, especially girls of school age, who seemed always to be playing in the street, both on week-days and Sundays. By no persuasion could they be lead to Sunday School, and from their retorts it was evident they were from non-Christian homes. We talked of the problem for some time, and as I was leaving the missionary asked that, as I called in the homes where there were girls of this age who had not had opportunity to go to school, I would inquire of the parents, whether they would allow their daughters to study if there was no tuition to pay.

"Seeing what a great opportunity this was



for these little girls, I set out eagerly the next morning on my rounds of preaching in the East side. In a short while I had a list of 30 names of eligible pupils, and went to report to the missionary. She wanted to make sure they were all girls whose family could not afford to send them to the church primary school or to the government school, for with this many from this small section alone, she could see that there must be others in other parts of town just as needy, and she didn't want to have to turn any away for lack of space, once she had started. Another request was that there be no difference between Christians and non-Christians.

"It was explained to the parents that no common school text books would be used, only note books and pencils. The object was to learn to read the Bible. The missionary made a tentative schedule, and I read it to you mothers so you would know what you were doing. I was more than happy that none of you back-tracked when you knew it was strictly a Bible school, and not only have you sent your daughters for the full year and a half the school has been going on, but many of you have gone to church and become Christians yourself.

"For teachers we secured two young girls, one a graduate of government common school and one a graduate of the church school, and both of them splendid Christian girls. They are both teachers in the primary Sunday Schools of their respective churches.

"Last fall when the school re-opened the enrollment more than doubled that of the year before, so that the advanced class had to meet in the living room. A number of pupils have earned New Testaments by repeating Scripture verses. Pupils who had never been in a church before have started since coming here, and new believers' classes for children have been established in at least two of the city churches because of them.

"Now, I'm asking that you mothers see that these children continue to go to Sunday School every Sunday, and that you go with them when possible. Also, that they take some time each day to continue the study they have started here, so that when the missionary comes back from furlough and opens the school again, your daughter won't have to start all over again. And lastly, I hope you will take a few minutes each day to read the Bible with your daughter, or better still, with the whole family. And to you children: I have just heard you say prayers for morning, for evening, and for mealtime, and I want you to remember that wherever you are, God is there also and will hear your prayers."

Pointing at random to various pupils and asking each in turn where they were from, she received these replies.

"I live near the 'Garden of Swallows' about five miles north out in the country. I come, with five or six others, in to Angee Sunday School every Sunday."

"I live down the river past the Temple of the God of War. During Bible Institute terms the students go out there and hold Sunday School, but at other times I go to Angee, too."

"I with four others come from across the river at the far east end of town, about five miles from here. The doctor and the hospital evangelist have organised a group out there and we meet twice every Sunday and on Wednesday evening.

Our daily schedule, from nine o'clock to twelve, was as follows: The catechism, arithmetic, reading (the beginners studying the Korean syllabary and the second division studying the Scripture references for the following Sunday school lesson), recess, music, memory verses. For this last period we used the Sung Kyung Ahm song prepared by the Sunday School Association.


EMMA SUE BAUGH



# The Future of the Federal Council

WILLIAM B. LYON, Sec'y.

The purpose of this article is to sum up the results of the March meeting of the Executive Committee of the Federal Council and at the same time, serve as a preliminary announcement for the September meeting.

 VER FIVE years ago an unsuccessful attempt was made to reduce the number of delegates sent by each mission to the Council; in 1933, however, the Council voted to reduce the basis of representation from one in five to one in eight. During these years a growing lack of interest in the Federal Council itself has also been evident. When the Federal Council in Japan changed last year to a Federation of Christian Missionaries, it was suggested by some in Korea, that this Council, likewise, should cease to be a delegated body.

At the 1936 March meeting of the Executive Committee it was felt that the time had come to call the attention of the whole missionary body to this situation and to ascertain their mind re the future of the Federal Council. It was decided to make this the central theme of the September meeting. A day of prayer was proposed and papers that would provoke thoughtful discussion of the matter were planned by the committee.

The Council met in September. As planned, Tuesday was spent in prayer and devotion. Confession and thanksgiving filled the morning hours, while in the afternoon, the forward look was emphasized. There has been universal testimony to the helpfulness of this day of prayer.

Papers dealing with the "Future of the Council" were presented on Wednesday. One speaker in a historical survey, after reading the "aim" of the General Council as expressed in the Constitution of 1906 expressed this comment, "what seemed to be so easy in those days has been hard to work out in practice". He also quoted the following from the preamble to the Constitution of the Federal Council as adopted in 1911: "Whereas,

while reaffirming our loyalty to the original aim of the General Council, viz., the eventual organization of but one native church, we realize that the carrying out of this aim has now passed into the hands of some of the Korean churches". Another speaker pointed out that failure to form an organic union during the years 1905-07 has resulted in the disintegration of much of the union institutional work, comity agreements, and other co-operative projects of those early days. "Reaction is now at its climax. The breakdown of our National Christian Council throws the added responsibility upon us as missionaries to maintain our united front with profitable activities until the Korean Council can again get on its feet."

Many felt that the matter was well summed up by the writer of the second paper. "We are facing three possibilities. First the Federal Council may be dissolved and given its honorable discharge as a body that has served well in its day but is now no longer needed, Second, it may be continued as it is. And third, it may be continued and carried on with perhaps a somewhat different organization and new objectives. In my opinion the first proposition is unthinkable and the second impracticable. This brings us to our third proposition. The very fact that the tendency just now in Korea is for co-operative bodies to go out of existence, makes it imperative that the Council quietly assume the responsibility of keeping alive among us that Christlike spirit of unity, co-operation, mutual sympathy and helpfulness."

After thoughtful discussion it was moved and carried that the Federal Council be continued in some form better fitted to accomplish the co-operative tasks of the Korea mission



forces. It was decided that the detailed study of the future organization and objectives be referred to the Executive committee to report at the next annual meeting, and that the Executive Committee be empowered to co-opt others to assist in the study.

In accordance with this action, the Executive Committee met that evening in Seoul, decided to co-opt seven others, and authorized the chairman to receive written suggestions re Federal Council objectives and reorganization from the members of this Enlarged Executive Committee. These suggestions were then used as the basis for a questionnaire, which was later given a wide circulation. In all, thirty-two replies were received, representing seventeen mission stations.

**QUESTIONNAIRE RESULTS:** In general, there was expressed an almost unanimous desire to magnify the usefulness of the present Federal Council. As regards **ORGANIZATION**, it was felt that for the present the size of the Council should not be further reduced, and that for continuity of work, the officers and committee members should serve longer terms. Fewer committees and more adequate provision for pre-Council committee meetings were called for. As to **OBJECTIVES**, it was urged that the Council drop only those activities which the Korean National Christian Council can efficiently undertake. It was also suggested that a "research committee" consider new tasks for the Federal Council. The complaint was made that the annual meetings were not inspirational enough in character, and lacked in the forward look.

As to **TIME** of meeting, an overwhelming majority expressed the desire to have the meeting time as at present and the request for one full day of prayer during the annual meeting was almost unaimous. As to **PLACE** of meeting, the majority favored Seoul, but urged that some quiet place be found. It was pointed out many times that conflicting dental dates, etc., should not be allowed to interfere with the regular work of the council.

The hearty response to the questionnaire

impressed the Executive Committee when they met in Seoul on March 26, 1937. Since no radical change in the organization of the Council was indicated, the whole day was given to an unhurried discussion of detailed methods whereby interest might be revived, and the work of the Council expedited. Minor changes in both the Constitution and the By-Laws which seem advisable will be proposed to the annual meeting in September. Several sub-committees were appointed and given responsibility for the details of the program for the 1937 annual meeting, which is as follows:

The first day, Saturday, September 18 is to be given over to committee meetings. In order that the committees may get to work promptly the chairman has been asked to ascertain in advance what vacancies occur on each and fill them as early as possible. To facilitate this, each mission is requested to send their list of accredited delegates to Rev. W. E. Shaw, D. D. by August 15th.

The Women's Building of the Methodist Seminary has been selected as the meeting place for Saturday and lunch will be served in the building, thus conserving the time consumed in going elsewhere for meals. A joint meeting of all committees with the Executive Committee is proposed for Saturday afternoon at which time it is expected to get all business in shape for report on Monday and Tuesday. At 6 P. M. a Fellowship Supper is planned for all missionaries, whether delegates or not, and all Federal Council members will be expected to be present. The price of the supper ticket will be one yen and places will be reserved up until noon of September 18th. An inspirational atmosphere will be fostered throughout the social and musical program which is being planned.

The second day, Sunday, will be referred to as the Council's "Day of Prayer". In consultation with the officers of the Seoul Foreign Church, morning, afternoon and evening services are being arranged; the annual Memorial Service and the sacrament of the



## THE FUTURE OF THE FEDERAL COUNCIL

Lord's Supper will have a central place on this day.

Monday and Tuesday mornings will be given mainly to a forward looking inspirational conference. The subject and place of meeting are to be announced later. If possible a Fellowship Luncheon will be arranged with representative Christian Koreans, men and women, Monday at 12:45, each person paying for his own meal. On Tuesday at 12:45 a similar luncheon with representative Japanese Christians is being suggested.

It is proposed that henceforth the vice-chairman be considered chairman elect and that the installation of officers for the ensuing year be toward the end of each annual meeting following the election.

It is hoped that the annual meeting will adjourn Tuesday afternoon, The new Executive Committee will be called to meet that evening to review the work of the annual meeting and to begin preparations for the following year's work.

It is suggested that in the interest of economy of effort the following committees be combined : viz., the Executive Committee shall be responsible for the functions formerly performed by the following committees. Government Relations, Rules and By-Laws, Co-operation with J. O. D. K., Nominating, and other tasks as the Council may assign to it. The Library and Prayer Calender committees shall be consolidated with the Editorial Board of the K. M. F. into the Publications Committee. The Social Service and the Christian Temperance committees may also be combined.

It is proposed that the permanent committees each consist of nine members elected in three classes for three years each, the terms of service to expire in rotation ; and that they be divided into two groups as below with no one serving on two committees in the same group. A Committees : Social Service, Temper-

ance, Practical Evangelism, Chinese Work ; B Committees: Rural Work, Publication, Language School.

The Executive Committee recommends that the Constitution be amended to provide:

(1) That the retiring chairman serve another year upon the Executive Committee, this rounding out a three year term.

(2) That one member be selected by the Bible Society, the C. L. S. and the Y. M. C. A. acting as a unit.

(3) That permission be given to co-opt other members when in their judgment this is desirable.

The co-operating bodies are urged to take into consideration the importance of the work of the chairman of the Council in making his assignment to the work of the year. They are also being asked to select both their Council delegates and their Executive Committee member from among those who are actively interested in the progress of the Federal Council, and to elect them for a period of three years. It is requested that in presenting the list of delegates for 1937 they be divided into three classes, terms of service to expire in rotation. (Please note that this list must be in the hands of the chairman of the council and of the Chairman of the Arrangement Committee, Mr. P. B. Barnhart by August 15th.)

A definite attempt will be made to have an attractive program, and attendance by other official delegates will be encouraged. The present Rules and By-Laws call for a special section of seats to be reserved for delegates. Perhaps in the interest of regular attendance this custom should be revived.

Please study the above proposals and send your criticism or further suggestions to the committee (Rev. H. E. Blair, Rev. Chas. A. Sauer or C. I. McClaren, M. D.) who have been asked to continue the study of objectives, reorganization and practical projects.



# An Evangelistic Experiment

REV. AND MRS. J. V. N. TALMAGE



Several years of school work had proved that it was absolutely necessary that a school principal should have his office in the school building if the school was to be a success. Likewise, when the Mission assigned us to full time evangelistic work the suggestion came to us that it would work out with equal efficiency if an evangelist could have his office near the centre of his field.

With these things in mind we were looking about for a suitable location, when providentially in 1920 there came an opportunity to buy a haunted house in the best part of Tamyang city. Part of the building was set apart as an office and part as a meeting place. The experiment was so successful that soon there was need for a larger meeting place and an office with more privacy and convenience.

Just at this time a rumor reached us that a family because of their many misfortunes were thinking of moving the grave of some remote ancestor from the pretty pine hill south of the city to a more auspicious site with the hope that by so doing the continued misfortune might be checked and a day of good fortune come. After spending some time in the usual dickering, we were able to buy the grave site containing 800 tsubo of land partly covered with pine trees and also three houses belonging to the same man in a nearby village.

We moved one house and remodeled it for a country home; the second was converted into an office; and the third was set up again as the keeper's house. When finished we had what seemed to work out ideally for our purpose, with one exception—there was no road to the place. With the idea of building a road we began buying land as opportunity offered between the house and the highway, with the result that when we had finally gotten a right-of-way to the highway, we had 4,000 tsubo in-

stead of 800. (An acre equals about 1,200 tsubo).

A few years after we had finished our establishment, the government built a railroad to Tamyang and conveniently put the depot on the other side of the hill within five minutes walk from our home. In recent years, to cap the climax, the electric light company wanted to buy a corner of the property as a site for a transformer. We gave them the land at the original price and they made special concessions in putting electricity into our buildings.

This is the brief history of the project. We have never been officially moved to Tamyang and are nominally living in Kwangju where most of our heavy furniture is. We go back and forth between the two places according to the demands of the work. As we have very little work in Kwangju outside of the winter classes, we spend most of the year in Tamyang. Recently we enlarged the office and turned the keeper's house into a dormitory, so that we can accommodate seventy people in the two buildings without undue crowding from a Korean point of view. We also renovated the upper house so that it would be cool in the summer. The Mission has never recognized the project in any way, it being in the same status as the homes of the missionaries in the various summer resorts.

We will give below the advantages and disadvantages of this method of having an office in the centre of our evangelistic field. As the advantages seem to us much greater than the disadvantages, some may think that we are advocating giving up the plan of living in stations and scattering the missionaries. This is far from our thoughts, as all fields are not as conveniently laid out as ours happens to be, nor are all missionaries fitted by health, temperament and other circumstances to try such experiment. Still there must arise in the



## AN EVANGELISTIC EXPERIMENT

minds of thoughtful persons the serious question as to whether a growing church and changing relations with it, do not call for some modification of the "station" concentration plan.

When this plan of missionaries living apart from concentrated stations is suggested, several difficulties will present themselves in the minds of many. The first will be that of a house. All of us know the difficulty in stations in making the houses match the personnel. We often have too many or too few houses for the needs of the station. This problem would be intensified if the mission houses were scattered about the country. No Mission could be expected to put up modern homes in scattered cities. Neither is it possible for missionaries themselves to build their houses with private funds. There can be only two solutions to this problem. One is to rent a home and the other is to put up a very simple type of house and be content to go without some of the conveniences of modern homes. Renting houses is occasionally possible, and as time goes on, becomes more and more feasible. Koreans are modifying the plan of their houses so that they are more adapted to our use. During my recent stay in Quelpart, I was very fortunate in getting a room in such a house. The great trouble with renting houses is that the location is apt to be far from ideal. Our experience is that a modified Korean styled house, put up by the missionary in a good location, is by far the better plan. In such a case the financial loss in selling the building when no longer needed, will not be great. There is another great advantage in building, viz., that such a house with smaller rooms and less pretentious outside, lessens the distance between our Korean co-workers and ourselves.

The second difficulty is in regard to medical attention. As the Mission has never officially located us at Tamyang, we have always worked on the assumption that it would be improper to call a doctor out here except in case of emergency, i. e., the same kind of an emer-

gency that would call a doctor to the side of an itinerator. While my health has been good, Mrs. Talmage's health has been very uncertain. However, we have had to call on the station doctor but once for an emergency visit. Rail and auto service has improved so that we are better off here in Tamyang than we were in Kwangju when the doctor was on furlough. Many stations in China, Japan and even in Korea have no mission doctor, so that this difficulty is not unusual.

The third disadvantage is the lack of social contacts. This is serious, as the nervous strain of the work requires a certain amount of relaxation. However our experience from the beginning has been that the social contacts of the missionaries have assumed too important a place in missionary life. We recall very clearly our first year on the field and the difficulty we had in avoiding useless social functions which interfered with our getting the language. The reason for stressing the first year is, that getting the language is the best way to break down the social barrier between Koreans and ourselves so that we can have social relaxation with our Korean friends. To know the language and be able to speak it without nervous strain is one way of solving this question. Summer resorts, station meetings and union work such as Bible institutes, furnish the outlets which we need for social relaxation.

The fourth problem that presents itself is one which concerns missionaries who have children, i. e., the problems of their education and playmates. Those who have lived in stations where the number of children has warranted the employment of a special teacher, may feel that the isolation of an outpost station is too great a sacrifice for the advantages gained. However, those who have lived in stations where there has been no teacher, have had the same problem. Looking over the past years we think that this difficulty is likely to be greatly exaggerated. Some of our children attended the station school and some spent little time in it. Strange to say, the



## THE KOREA MISSION FIELD

ones who spent the least time in the station school, made higher grades when they went to the foreign school in Pyengyang. But after all, the problem of the children has been the most serious one in connection with our living most of the time in Tamyang. At times it seemed wise for Mrs. Talmage to live in Kwangju which she did. Still even in this period, the advantage of the office was such that I spent most of my time out here.

Another side of this question of having a country home, has been the difficulties which other members of the Station have found in having one of the families out in the country so much of the time. This is of course a problem which appeals very little to some members of the Station and is of much concern to others. Overlooking certain minor difficulties which have arisen from time to time, we may say that the real difficulty from the standpoint of the Station is that close co-operation is impossible. The solution of this problem we must leave to the judgment of the readers ; while the criticism is true that close co-operation between station members is diminished, there is a correspondingly closer co-operation between the missionary and Korean workers. Often close co-operation with Korean pastors leads to a different course of action than that which closer co-operation with the missionaries only would bring about. The fact of the matter is, that constant association with our fellow workers in the Korea church has gradually given us a new viewpoint. Things that seem so important in the Station, lose their emphasis at a distance, and things that seem relatively small in station policies, seem to grow in importance fifteen miles away.

To get an unbiased statement, a Korean pastor was asked what he thought were the advantages of our living out in the middle of the territory in which we work. He named four advantages, in order as follows : first, with less effort physically much more work is accomplished ; second, the missionary comes into much closer contact with the people of the country and can understand them better ;

third, missionary effort has been more uniformly distributed and happy results have been seen in all sections ; fourth, economic advantages have been manifold. When asked more particularly in regard to the fourth, he mentioned the advantages of the Korean styled office where so many meetings have been held, and the fact that due to the relative little money used in personal itineration, much more has been spent in evangelistic campaigns.

It is difficult for us to distinguish between those things which have been the results of living out here and those which would have come about anyway. It is in a way unfair to compare the field with other fields where there has been a continued change of missionaries. We have been in this one field for twenty five years without a change and we can see today the outcome of work done in the beginning. The Korean pastor, we think, has put the advantages well from a Korean standpoint. At the risk of repetition we will set forth some advantages as we have seen them.

We too feel that the greatest advantage of living in Tamyang has been the closer co-operation with our Korean workers. We see them three or four times more often than we would see them if we were in Kwangju. The sarang (guest room) in connection with the office is much more than just a gesture of welcome. Our friends, men and women, feel so much more at home in our sarang than on the segregated compound at Kwangju. Mrs. Talmage is able to know her Bible women better and give them more freedom in service while having greater fellowship. As the helpers (local preachers) of the past years became the pastors of the present, the office forms a medium by which the fellowship of the past can be continued on a higher place.

Having an office in the centre of the field has brought so many of the churches within convenient bicycling distance from our home. I have found the bicycle an asset to good health rather than a hindrance. But more than this, the fellowship of the road with our



Korean friends has been a good thing; we share the dust, the winds, the loose rocks on the road and thus sympathy grows. Experience has shown that a bicycle rider cannot accomplish physically what one with an auto can do; but on the other hand, the fellowship of the road enables others to accomplish correspondingly more.

It has fallen to the lot of us in the office here to have spent much time in legal work in getting out charters for two juridical persons which has required the handling of a great deal of tedious detail. Only by having an office in the country has it been possible to keep up with these details and at the same time effectively oversee the evangelistic work. Had we been in Kwangju, one or the other would have been given up.

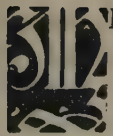
For three years we have been having a Bible school in connection with our work here in the country. Young men have been taken in and taught the Bible while working their way on the farm. Due to being in the centre of our field and not going away on long itiner-

ating trips, both Mrs. Talmage and myself have done a great deal of the teaching and have been assisted by the nearby pastors. We have been pleased with the results and hope that in the end we can choose the best boys to become permanent Christian workers. Floods have caused much damage to the farms during the last two years; we thought of waiting a year before taking in new pupils, but so many applied that we decided to continue. Instead of being a hindrance to our country work, as conducting such a school in Kwangju would be, it has proved an asset in many ways. In connection with this school we deal with many economic problems and find that due to these, we have come to know and understand the Korean economic situation better, giving us much more sympathy with, and appreciation of, our Korean workers.

Summing up our experiences here in Tamyang, we can say that we have not once regretted the experiment and rejoice that we have been given this opportunity of service.

## Itinerating Among the Koreans in Manchukuo

A. R. ROSS.



MRS. ROSS, PASTOR Saw and myself left home on the morning of April eighth for a seven hundred mile trip to the large new northern section of our territory. As the first stage of our journey was by gasoline car, which does not take baggage, our cots and bedding were sent by an earlier train. Ten miles out we changed at the junction to the main line between Korea and Sinkiang, and travelled thirty six miles east to Tomcon the city on the border of Korea. From here we changed to the new rail line which runs due north to the new territory now being settled by Japanese and Korean colonists. By night we reached Ningata and spent the night in the inn belonging to the leader of the Korean Methodist

church. Ningata is a city of between fifty and sixty thousand people, mostly Chinese.

From here we had intended to go by auto direct to Sin An Jin, a distance of twenty miles for our first class, but owing to the dangerous condition of ice in the river, we could not and were forced to travel to Mok Tang Kang, the junction with the Chinese Eastern Railroad, which is three hundred and ten miles almost due north from Lungchingtsun, our home. Mok Tang Kang is the strong military center of northeastern Manchuria with a population of twenty-two thousand, all except a few hundred of whom have come within the last two years. While there we called on the Korean pastor who has just arrived as a home missionary under the Korean General Assembly



to work with the North Manchurian Presbytery, whose territory extends hundreds of miles to the north, and east as far as the Russian border.

From here we took the Chinese Eastern Railroad, formerly a part of the Russian Trans-Siberian line, now under the Manchurian Government, to about sixty miles west. This was an entirely new experience for us as we travelled in Russian cars, and saw all along the line stations built of solid stone, in the Russian style of architecture which reminded us that we were in a part of the world which but yesterday was under Russian control. We got off at a small village and spent the night in an inn belonging to a Roman Catholic Korean. The next morning bright and early we put our loads on a two wheeled Peking cart, and started for Sin An Jin thirteen miles away. As there were no springs in the cart the roads bad and the Chinese horses intolerably slow, Mrs. Ross and I found it more soothing to body and mind to trust to Jink's mares, than to try to ride the thing. Before we got half way there we were met by a young deacon who had come out on his bicycle to welcome us, and later at various points we were met by others of the church people who were waiting for us, and so about two o'clock we arrived, tired, sun burned and almost unrecognizable under a layer of dust with which a high wind had covered us. But after a few hours rest in the two comfortable rooms they had prepared for us in the home of an elder, we were rested and feeling quite fit to begin our meetings that evening.

Sin An Jin district, town and church have a most promising outlook situated in a cup-like plain between the mountains, covering ten thousand acres of the richest rice land, with an abundant supply of water available. The present town is new but built on the site of an old Korean city destroyed over twelve hundred years ago when the Manchus massacred all the Koreans in that district on a tragic day secretly agreed upon.

Sin An Jin has a church of about two hun-

dred people, most of whom have come in during the last year since the church has been turned over to our presbytery. We had a combined class for men and women of fifty six for the three hours of Bible studies held during the forenoons and a hundred at night for the evangelistic meetings. In addition to the regular work of the class, examinations were held and six adults and seven children were baptized, communion administered, and three deacons and two deaconesses were elected. Among the three deacons was a Mr. Song who is a man of outstanding strength and the mayor of the town. Two of the deacons are the heads of small groups of Christians in villages some miles out of the town, where they meet for the Sunday and mid-week prayer meetings, while coming into the town for Sunday morning worship.

After a week's class there we retraced our steps back to the railroad, then on to Tong Kyung Sung (Eastern Capital), the ancient capital of the Korean people before the massacre of twelve hundred years ago. We got off at the station about three miles from the main town and took a drosky (Russian carriage) driven by a Chinese driver of small stature, and went whirling along through the mud behind a prancing steed in great style until we struck a mud hole just outside the town gate where the Christians were waiting to welcome us, and over we turned, drosky, Rosses, baggage and all. As no one was seriously hurt, we soon picked ourselves up, and we were glad to finish the trip on foot in spite of the almost impassable mud.

Although the present Korean town has only been built up within the last two years, we have a church membership of over three hundred, many of whom are experienced and well developed Christians from various parts of Korea and Manchuria. Much the same program was followed in our week's class here, with an enrollment for the daily studies of one hundred, even though it was an exceptionally busy time. It was a joy here also to receive five adults into full communion. Mr. Pak the



evangelist for this northern field lives here. He is a man of outstanding devotion and godliness, esteemed by all, Christians and non-Christians, and even when he was recently captured by a Chinese bandit chief he was released because they said he was a good man, and he told him that had was a Christian worker.

On Friday the twenty-fourth we left early in the morning. En route we left Pastor Saw and Evangelist Pak at a lumber town, called Nokto, which is near the top of the mountain range which separates the northern province of Pin King from our Kanto province. . . . At Nokto there is a small church but with hope of future growth, as it is a division point on the railroad and an important lumber center. In the forests to the west there are three other churches established within the last few months which have recently been visited by Pastor Saw and Evangelist Pak.

After five and a half hours travel we arrived at Tai Whangau and were surprised to find no one at the station to meet us, as our letter sent a week previously had not been received. However a Christian woman soon came along and guided us to the home of the deacon where we were to stay. Here we found the mother sick, the baby with the measles, three guests already there, besides the family of seven occupying the three small rooms of the home, and yet they said that as the Lord had sent us there, they could not let us go to another home! To add to the confusion our roll of bedding had been left behind by the railroad by mistake, so we felt rather cold and forlorn, but while we were at the evening service, several bushel bags of grain were removed from our room, leaving space to put up our two cots, and various holes in the doors and wall were pasted up; some young deacons, learning of our plight, borrowed some nice warm quilts; we got our oil heater going and so cheer and hope returned.

This place and the surrounding districts have been unsafe for years and have been fre-

quently raided by Korean communists and Chinese bandits, our host has been robbed twice, but since the railroad was built a year and a half ago, and barracks opened for Japanese soldiers, a better day has dawned. A church begun with two families, meeting in the home where we stayed, soon others moved in and in the fall a building was bought and fitted up as a church, which was opened in December. In February a young pastor was sent to that district, living in Hamitong, about thirteen miles away. He soon visited this place and found ten Christians, at his next visit a month later there were thirty, another month and there were fifty, and when he arrived in the midst of our class there were one hundred and thirty-two meeting on Sunday morning. This remarkable growth is due not only to the constant influx of Christians from other places, but also to the fact that some former Christians who had given up during the years of danger and distress have renewed their faith.

This church had never had a class and when we arrived it looked very doubtful if enough could take time to study to make it worth while, but we decided to try and were delighted to find that about forty were glad to study during the day and about a hundred attended the evening meetings. They have just started both adult and children's Sunday Schools, and the Sunday we were there, ninety-four children came to Sunday School. This means that the church erected in the fall is already too small; while we were there plans were made for completing the whole building and buying a church bell; a collection of one hundred and twenty-six yen was promised for this purpose. Every day new Christians came into the class and a number decided for the first time to follow Jesus; We earnestly hope to retrace our steps in the fall and hold classes again in these three groups and also in the larger church of Hamitong, as well as visit some of the new churches which have never yet seen a missionary.

From Korean Echoes, April, 1937.



# Dr. James S. Gale, of Korea\*

BY GERALD BONWICK

**A**MONG THE little group of missionary pioneers who rejoiced in the famous revival in Korea of 1906 and 1907, the Rev. James Scarth Gale, D. D., stands out as their leader in literary achievement. Following a few years of retirement at Bath, he passed to his reward on January 31, after a short illness, and a brief account of his brilliant service on that field will be welcome.

Dr. Gale was born in Canada in 1863. After graduating at Toronto University, he entered the newly opened missionary field of Korea in 1888, first under the auspices of the Toronto Y. M. C. A. and, from 1891 to 1927, as a representative of the Presbyterian Church in the U. S. A., thus rendering 39 years of fruitful service there. An earnest evangelist from his earliest years in Korea, Dr. Gale soon established a reputation as an authority on the language and customs of the country; his literary output for many years was remarkable and varied. Translation work and original authorship alike appealed to him, so that theology and fiction, Bible translation and children's books, biography and travel, dictionary compilation and philosophy are all well represented in the full list of his books and translations. During a long period of his missionary labours he was an honoured member of the Bible Society's Translation Committee and gave great assistance in the preparation of the standard Korean version of the Scriptures; he also prepared and published a personal translation of the Bible in colloquial Korean, much on the lines of Dr. Moffatt's New Translation into modern English.

Dr. Gale's books on the study of the Korean language have been renowned these many years. His "Korean-English Dictionary"—of which several revised editions have been published, the last edition containing 80,000 words—is indispensable to every student of the difficult language, while his "Korean

Grammatical Forms" and "Dictionary Supplement" proved to be invaluable in the earlier years of Korea missions.

The Christian Literature Society of Korea benefited greatly by many contributions from Dr. Gale's desk, and the Society's catalogue still includes the titles of twenty of his translations now in circulation, including such books as "Pilgrim's Progress" and "Robinson Crusoe." He was an esteemed president of this society for several years, and during his latter period of years in Korea was a member of its editorial department.

In English his productions were hardly less numerous, for they included "Korea in Transition," which was a text-book prepared for the Missionary Movement in U. S. A. and Canada which called for several editions, "The Vanguard," "Korean Folk-tales," "History of the Korean People" and many others. For the Royal Asiatic Society, Korea Branch, of which he was President for some years, Dr. Gale prepared a number of papers on language construction, exploration and ancient customs in Korea, which were published in the Society's Transactions.

Dr. Gale found great joy for many years in the upbringing of his step-daughters, Annie and Jessie Heron, for he had married their widowed mother, Mrs. Heron, in his early years on the field. Some years after their mother's death he was married to Miss Ada Sale, daughter of a well-known resident in Japan, and a son and daughter, George and Alexandra, with their mother, now survive him, as well as his two brothers in Canada and U. S. A.

With a most winsome and kindly personality, tall and genial Dr. Gale possessed unusual conversational gifts, and was ever welcome as an addition to gatherings both Korean and foreign. Even a momentary chat would be cheered by his sparkling incident or apt



quotation so easily applied to the subject under discussion.

His favourite relaxation on a Monday afternoon was to take a group of friends on a round of visits to some of the many temples and shrines, or old ruins and monuments, that are to be found in the vicinity of the city of Seoul, for the purpose of deciphering their fulsome and adulatory inscriptions in the ancient language to honour national heroes long since passed away. Dr. Gale was one of the earliest explorers of the now famous Diamond Mountains, and his descriptions of the wondrous scenery and quaint rural customs in that retired region of Korea furnish much interesting reading. In his prime he was unrivalled as a preacher both in Korean and in

English, and for many years his congregation at the Presbyterian church of which he was the pastor was the largest in the capital.

A simple-hearted yet deeply learned servant of God has passed from our midst. Content to spend his years of devoted labour among a far-distant and little-known people, James Gale had the joy of leading thousands of them into the light of the Gospel by his faithful preaching and even more so by his transparent Christian character, while tens of thousands were strengthened in their faith by the outpourings from his inspired and tireless pen. Four hundred thousand Protestant Christians in Korea now mourn the loss of one whose name has been held in high honour among them these two score years and more.

\* From the British Weekly of Feb. 25, 1937

## Miss McPhee, Our Big Hearted Friend

**B**ORN IN THE year 1881, in a country town in Victoria, Australia, of godly parents, and with the blessing of a Christian upbringing, Ida McPhee followed in her father's footsteps, and became a school teacher, and a Christian worker. Amongst those who mourn the loss of a true friend are former pupils, who learned Christ through her, and who have always kept in touch with her.

In 1910 she heard the call to work in Korea, and after a short term in the Missionary Training Institute she came to Korea in 1911 and so, last year, she celebrated a semi-jubilee of work in this land. Her first year was spent in Fusanchin, and then she went to Masan, to be the first principal of the school for girls. There had been co-educational work there by the Korean church, so the new school started with several classes, and girls and teachers of that time were to the end amongst her closest friends.

Just before her first burlough, in 1916, Miss McPhee asked to be transferred to the evangelistic work and did some itinerating.

Through the illness of her father her return to the field was delayed, and when she arrived in 1919 it was to take over again the girls' school of which she remained in charge until the time of her death. Though stationed at Tongnai for a year in temporary charge of the Ilsin School, she visited Masan school regularly. Since Miss Ellis' retirement she had charge of two kindergartens in Masan, and after Miss Clerke left the field she visited the school and kindergarten of the Mission in Chinju, helping in their administration till the end of last year. Such was her official work, but to the choir, Sunday school, and especially to the Christian Endeavour work in the Masan church she gave of her best, and of late years her Bible classes on week days for the older girls of the school were well attended and a joy to her and to the girls.

In this land, where in place of the name, titles of relationship are so much used, such have been hers, used by Korean and missionary friends who were bound to her by ties of love. From the time when her first language



teacher bequeathed his daughter to Miss McPhee, "that she might be brought up as a Christian," many have chosen to call her "mother." Some found her such when in need of loving guidance and instruction, and some through needing physical care. Of the latter, the school lad afflicted with tuberculosis over whom she did not spare herself in prayer, time, and money, is a living tribute to her whom he called "mother." Verily the Master's promise of a hundred fold to those who have left earthly relationships for His sake, was more than fulfilled to her.

Said one, "She loved us as children, and because of that she suffered through our sins and mistakes"—some of them little know how much. "Now her reproofs, and her exhortations to 'follow Jesus only,' will ever sound in our ears."

In Wonsan, two summers ago, Miss McPhee came into the companionship of the Oxford Group, and found in it a great help in her own spiritual life, and in her work with her Korean friends. Always sympathetic, and ready to share the burdens of others, the definiteness of the "sharing" in the Group teaching, appealed very strongly to her.

Her Korean friends in Masan claimed the privilege of attending to and bearing all the expense of the last sad rites. Having been denied by circumstances,—for the last illness had been borne in Chinju—from helping in her weakness, they said that this was the least that they could do to show their love.

From the time when the coffin was carried from the home of Dr. Taylor they were in sole charge.

At Masan, as the "mourners," two "sons" and a "daughter" recognised by all as those nearest to her, took their places beside the bier, and a "younger brother" took his as minister in charge, the missionaries realised that it was as she would have had it. Her own choir led in one of her favourite hymns,— "Abide with Me"—and her own school stood as mourners. The wave of emotion that surged through the large gathering as the Christian Endeavour representative read, "To us she was not a missionary, but a mother" was a tribute to the hold our friend had on many lives, and those of her own race who listened, gave thanks anew to God for His power made manifest in her life.

The words of another friend who loved her seem a fitting close to this tribute to her memory. "Not too old and not too young, full of good deeds, with many pledged through her love and her works to follow her Master, is it not well that after only a short month of suffering, she has passed from the land she loved into the Presence of our Lord? Would she not have willed it so, could she have chosen? For she told us so often that she loved this land. Let us not sorrow, for our elder sister is in the land of Eternal Peace, and Love."

S. M. SCOTT

## The Need for Rural Evangelism in Japan Proper

There are at least 40,000,000 of Japan's 66,000,000 people living on farms or by the sea. Dr. Kagawa says that 11,123 cities, towns and villages are still untouched by the Gospel, and that of these places over 600 have populations of from 10,000 to 30,000.

From One Hundred Years, pp. 711,743

Arthur J. Brown



# An Appreciation of Miss Sadie M. Buckland

By Chunju Station of S. Presbyterian Mission in Korea.



MISS SADIE BUCKLAND of St. Joseph, Missouri, arrived at Chunju in the fall of 1908, and though not as young as some who come to the field, she worked faithfully on the language and acquired knowledge enough to enable her to do efficient work. Her knowledge of the Word, steadfast faith, consecration of life, and dependence on the Holy Spirit enabled her to bear much fruit to the glory of God. As a result of long hours spent alone in her room with the Bible in preparation for her classes, she was a fine teacher and greatly enjoyed her work in country classes, station classes, Bible institute and Bible schools.

In Chunju she was affiliated with the South Gate Church and entered heartily into all parts of the work. Her Sunday school class was the young women's class, her Auxiliary Circle was the young women's circle. She occupied various offices in the Auxiliary and urged the holding of a Bible class once a year in the church. She also encouraged the Auxiliary in visitation and personal work. She was an itinerator, and though she assisted at times with country class work in other sections, for twelve or more years she was assigned to women's work in Dr. McCutchen's field. The last two years of this time she was often unable to go out to the churches herself but with two good Bible Women with whom she prayed, planned and consulted, the work was carried on very profitably.

Always cheerfully accepting the assignment of work given her, she did it faithfully and efficiently. At several different times she had charge of the ten days class and Bible institute. For one or more years she served as principal of the Mission Bible School and of the Ada Hamilton Clark Bible School. She did not feel called to secular school work, yet she took charge of the Junkin Memorial Girls'

School and successfully carried on at periods when she was needed there. She also assisted in teaching in other stations and acted as principal of the Mary Baldwin School in Kunsan for a year.

Except for this one year when she was loaned to Kunsan Station, Miss Buckland's entire missionary life was spent as a beloved member of Chunju Station. The ties that bound her Korean friends to her were very strong and tender ones; mutual love and complete confidence characterize these relations. They knew that at all times there was a welcome for them whenever they sought her in the home. Their interests were her interests, their problems her problems.

To the missionaries in the station, "Miss Pak" as she was affectionately known, was always a blessing and an inspiration. There never was one who did not gratefully accept the friendship which she offered, for among her many graces, outstanding was the rare gift of and capacity for friends to whom she gave herself unsparingly with the warmth and tenderness of a deep understanding and genuine interest in all that concerned them. She loved to visit them, to talk with them and to play with them. She loved a party, or a picnic, and was a popular member of any social gathering in the station. In sorrow she knew how to comfort for she knew the source of all comfort. In every trouble or perplexity her never failing poise and unshaken faith had a steadying influence on us all.

The order and serenity of her home life was beautiful. Her day began at six-thirty all through the year that there might be no hurry. And always first before the busy round of daily activities began, came that quiet hour with her Bible and on her knees, that those of us who watched her in the strain and stress of every day living, knew was the source of



## THE KOREA MISSION FIELD

her quiet strength. Her home interests were many, a fine wholesome influence was she, practical in housekeeping and gardening, interested in useful needle work, yet she carried nothing to excess, and each occupation found its natural place and time, and interfered not at all with her main business of studying and teaching the Word.

One whose great privilege it was to be closely associated with the Miss Sadie in country work, city work and Bible training said, "Truly she was good to work with".

A beautiful character, a beautiful service, a beautiful home-going was hers. We are sure she has heard the Master say, "Good and faithful servant, enter thou into the joy of thy Lord".

Whereas it has pleased the Heavenly Father to call to her eternal reward His faithful hand-maid and our much beloved friend and co-worker Miss Sadie Buckland, and whereas

for twenty-eight years she laboured for the advancement of His Kingdom in Korea.....

Therefore be it resolved;

1. That we put on record our appreciation of her beautiful and wholehearted untiring and fruitful service. She loved her Saviour and gave herself freely for others.

2. That we thank God for the years of association with her in our station. We were refreshed, strengthened and helped by her youthful spirit and calm and steadfast faith.

3. That we extend our loving and tender sympathy to her loved ones in their bereavement. We too, miss her sorely.

4. That a copy of these resolutions be sent to the family, to the church papers and be recorded in our Station minutes.

LENA FONTAINE

S. DWIGHT WINN

JOSEPHENE H. MCCUTCHEEN

Committee

## Deutsches Evangelisches Hospiz

Firenze, April 27, 1937

I am staying a few days in Florence and have found this Hospiz a very comfortable, convenient and economical place to stay. Florence is almost unbelievable. You come upon works of art at every turn. The churches, belfries, palaces, pictures, statue galleries are amazingly beautiful. And the cost of a few days here is only a few American dollars. More people would make the trip if they thought it would not be difficult to find the way. Hence my suggestion to the management that they send some prospectus for you to keep on file. Hope everything goes well in Korea. It seems a long way off from Italy.

Yours sincerely,

William Scott

## Some Statistics

The following statistics, covering eleven of the larger denominations are given for 1935 regarding the growth and the lack of growth within the Christian community of Japan. There are a total of 1225 fully organized churches showing an increase of only 10 as compared with the previous year. The total Protestant membership is 168,776, an increase of 3,220 over 1934. Total adults who received baptism during the year were 7,295, a decrease of 164 as compared with the previous year. Contributions totalled 646,236 yen, a decrease of 41,767 yen as compared with 1934. There are 1988 Sunday Schools with an attendance of 141,753, a decrease of 84 in the number of schools and of 6,779 in attendance.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA.



# Mission Brevities

## United Church of Canada Mission

MRS. E. A. KNECHTEL

The Annual Spring Meeting of the Executive Committee of the Korea Mission of the United Church of Canada convened in Hamheung from April 16th to the 19th.

A cable from the Board announced that our appropriations for this year will be the same as last, so we are happy in the knowledge that further cuts will not have to be made in the work at present.

Rev. D. M. McRae, D. D., the remaining member of the trio including Dr. Robert Grierson and Rev. W. Foote, who founded our Canadian Mission in Korea in 1898, has retired from service on the field.

Prior to his departure in April from Hamheung which had been the scene of nearly forty years of service, Dr. McRae was presented with a gold medalion by the Boys' Primary School of which he had been the founder, and gifts from his co-workers in the station, and from other missionary and Korean friends.

Dr. McRae will take up residence in Baddeck, Nova

Scotia, with Mrs. McRae who has remained in Canada since 1929.

A ceremony of unusual interest was held on Sunday, April 18th in the First Presbyterian church in Wonsan, when Miss Yu An Sim, recently graduated from the Bible Training School of that city, was designated to missionary work in North Manchukuo.


Appointed by the all-Korea Presbyterian Women's Missionary Society General Board, its President, Miss Maria Kim was in charge of the exercises, presiding with dignity and grace.

Five members of the Board were present to share in the program, relating the history of the appointment, giving a charge to the missionary, and presenting a Bible in token of her appointment as preacher and teacher.

A fine audience was present at the impressive service and warm congratulations were offered to the missionary who left the following day for her new sphere of labor.

## Book Chat II.

ALLEN D. CLARK

OME MEN LOOK forward to their years of retirement as being an opportunity for complete relaxation, but Dr. Swallen's latest book, *Light on the Book of Revelation* (paper .50, cloth .70) comes to us as an added proof of the author's attitude toward his own retirement years as being a stewardship whereof he is endeavoring to give a good accounting, on the basis of his years of Bible study and Bible teaching. The first thought that struck me was that I would know this was a Swallen book even though his name were not signed to it, for the form is quite similar to his recent re-translation of Torrey's *What the Bible Teaches*, which has been a great help to me. The next thought was, "Now, *why* does he use that Korean title? (Kei Si Rok Tai Yo) "Why

didn't he use "Meuk Si Rok"? I shouldn't be surprized if the same thought occurred to nine out of every ten persons who see the title, for every Korean friend who has seen it has hesitated before it, on that account. I wrote and asked Dr. Swallen his reasons. Briefly, they are two: first, the meaning of the word is closer to the idea of a God-given revelation, and second, it seems quite possible that the forth-coming revision of the New Testament will carry a change in the name of the last book of the Bible. In other words, the usage of the times is changing, and the author does not propose to be left behind in his use of terminology, if he can avoid it.

As for the method of presentation, it is clear and logical, as is more than necessary in dealing with this particular portion of Scripture.



There is one unfortunate, but understandable, slip on page 12, where the phrase "Alpha and Omega" is explained as being the first and last letters of the Hebrew alphabet, rather than of the Greek, but the meaning is the same in either case, so the flaw is not a serious one.

In case you are not familiar with the type of work with which Dr. Swallen has been busy-ing himself, of recent years, the following list, culled from the C. L. S. catalogue, is worth considering: Old Testament History (6th edition), Studies in the Life of Christ, Harmony of the Gospels, Thoughts on the Book of Revelation, Outline Studies in the Life of Peter, and a commentary on I and II Peter, together with translations of Torrey's *What the Bible Teaches*, Gregory's *Christian Ethics*, and Roper's *Through the Bible Study*. The widely used Bible Correspondence Course is also the product of his pen, together with many other books which are now out of print. It is an array of books of which any man might well be proud to be the author, and which have proved their worth as textbooks many times over. This latest volume has in it the charts and suggestions for private study and review which have made the earlier books so helpful and would be well worth the perusal of those who have before them the task of trying to explain the purposes of God as He has revealed them, here.

The little booklet, "What is Christianity?" by D. A. MacDonald (.02), is in the form of a wayside conversation between Christian and non-Christian, which sounds for all the world like one of our elders, down here, as I have heard him hold forth to people we have met along the mountain roads. If there is a flaw in it, it lies, perhaps, in the small amount of Scripture directly quoted, but otherwise it is interesting and thoughtful and, I think,

thought-provoking, which is the purpose of the booklet, anyway.

Another booklet well worth its modest price of five sen is "To the Expectant Mother", by Dr. Berneta Block. Its small price brings it even within the reach of the women, most of whom have little spending money for such luxuries as books, however practical. I have generally found, though, that it is the young husbands who are trying to keep up with the times who are the best buyers of it, and I think this is an encouraging sign of the changing attitude in the family. It is written in non-technical language and intended to fit the need of the ordinary mother-to-be in the ordinary home. The few illustrations are simple and to the point. Dr. Block has eliminated as much as possible of the kind of directions that, however ideal, would cause the average reader to throw up her hands and declare the methods unusable. By all means, do what you can to get it into wider use throughout the country.

Down our way, a lot of the little country churches have gotten rather discouraged on the Sunday School problem and many have given it up entirely. To those whom I was able to inspire to try again, I have been recommending the use of Brockman's "*Outline Studies in the Life of Jesus*" (formerly .10, now .05) which gives the Life of Christ in question-and-answer form, with verses indicating where the answer may be found and space for writing in the answer. It is arranged in 52 lessons, so can be made to run for a year, if desired. Even where it is not the sole basis for Sunday School teaching, it is an excellent little book for general review of the Life of Christ, in Sunday Schools or Bible classes. Yes, I know it is not a new book, but that's nothing against the book, even if one of our elders *did* turn up his nose at it on that account!



# What's Interesting the Korean Church?

Extracts from Korean Church Newspapers and Magazines

Translated by Y. H. KIM

Mr. Chongik Kim, one of richest men in Seoul, made a generous gift for various philanthropic works in his will, which he asked one of his friends to write before the group of his family and friends, just a few hours before he passed away on May 6th. The total amount of the gifts is 1,750,000 yen. The major items of his will are as follows: ¥300,000 for the promotion of Women's Medical College which was established by Dr. Rosetta Sherwood Hall; ¥350,000 for the maintenance of a hospital for tuberculosis patients in memory of his daughter; ¥600,000 for scholarship fund for college students in honor of his father; ¥200,000 for the founding of a middle school in Soonchun, his native town; ¥100,000 for social philanthropic work in the same city; ¥200,000 for the same purpose in Seoul. He was aged 52, and had made his enormous fortune in the textile industry. He earned his wealth by hard work, and he used this part of it for these very worthy causes.

Severance Hospital has hoped to build an asylum for insane patients and a sanitarium for tuberculosis. Three years ago the hospital purchased an ideal site for those purposes near Shinchon. This year the school is going to start the plant. Dr. Vories, who planned the beautiful Ewha College buildings, is drawing the architectural designs. The asylum will accomodate about fifty patients, while the sanitarium will be large enough to take care of one hundred. The characteristic feature of these buildings will be in the homelike cottage plan, without giving any impression of hospitals. The peaceful cottages on the hills, surrounded by pine trees with the beautiful scenery of the winding Han River, will mean so much to the brightness and health of Korea.

Severance Hospital has made a generous contribution in its free clinic for poor patients, but has felt the need of furthering this philanthropic work and has been working to raise the needed fund for a special building. For this worthy project, Mr. Keu-whan Pang, a noted business man, gave ten thousand yen a month ago as his first gift. But hearing that it was not sufficient for the plan, he gave twenty thousand yen in addition.

The members of the Methodist Church were greatly impressed by the sincere and earnest appeal which was made by Mrs. Bessi Ye, who has been and is a missionary for Koreans in Manchukuo, sent by the Foreign Missionary Society of Methodist women. She visited around churches during April, and spoke very force-

fully and appealingly on the need of Christian work for immigrants there. Hearing her speech, we could imagine the hundreds and thousands of Koreans who get off train after train at large stations in Manchukuo. These poverty-stricken, discouraged, and hopeless groups call desperately for some guidance which may enable them to make a new start. Many responded heartily to her appeal and contributed to her immediate plan for building a little church at Kongchuryung.

The expected visit of Miss Helen Keller has been reported enthusiastically. Nearly all newspapers and magazines published her marvellous life and her contribution. Her life shows, an editorial reads, "what a human mind can accomplish, if it only will. It will not be long before we welcome and hear her here in Seoul. Her visit will encourage those who are unfortunate, and will also inspire us to be more interested than ever in educating our own Helen Kellers. Her life means that we never need to give up hope and effort in any circumstance."

The Seoul Y. M. C. A. School was overjoyed when the request of the school to the Prince Yi Household for the purchase of the school site outside of the East Gate was officially granted. The site is more than 1,700 tsubo, and the school paid ¥5.06 for each tsubo. This year the site will be used for playground, but in the near future school buildings will be constructed. Anyone who has visited the night school and seen those bright four hundred and more pupils, among whom one can readily see many boys who are at work in the day time, will be proud of the educational activities of the Y. M. C. A.

Dr. George L. Paik, head of the Literary Department of Chosen Christian College, left on May 1 in order to attend the Centennial Celebration of the Northern Presbyterian Mission Board at Columbus, Ohio. He will present the greetings of Korean Christians in appreciation of the contribution that Church has made in this land. Mrs. Kak-kyung Lee, General Secretary of the National Council of Y. W. C. A., left Seoul on May 3rd for the same celebration, as the delegate of the Women's Missionary Society of the Presbyterian Church. She will attend also the General World Conference of the W. T. C. U., which is going to meet in Washington on June 4th, and will present the missionary activities of our Korean Presbyterians, and the fine work of the W. T. C. U. throughout all denominations of Korean churches.



## Our Contributors

Andong Station of the Presbyterian Church, U. S. A. was established in 1910 with 121 communicants in the Station's territory. Now there are 3,600 communicants and 12,000 professing Christians enrolled in 155 churches and groups. Mr. and Mrs. Crothers have been members of the Station from its founding. During the last winter Mrs. C. F. Berheisel helped in the Women's Bible Institute of which she writes. Since 1903 she has been a member of the Pyengyang Station of the same Mission. Mrs. Baugh came to Andong Station as a new missionary six years ago. In addition to helping her husband in the work of the hospital, she has carried on this unique school for girls who otherwise would not have school privileges.

Rev. William B. Lyon came to Korea in 1923. He is a member of Taiku Station of the Northern Presbyterian Mission. His evangelist field is the district of Kyungju the ancient capital of the Silla dynasty that came to an end in 918 A. D.

Dr. and Mrs. Talmage have been members of the Southern Presbyterian Mission since 1910. They have reared seven children. The experiment of which they write has not been tried by many in Korea though it is a method often used in other lands. Not many are agreed that this is the best plan for Korea. Recognizing the difficulties, they still feel that it has been the best possible method for them.

Rev. and Mrs. A. R. Ross are members of the United Church of Canada Mission and came to Korea in 1907. For some years their work has been among Koreans in Northern Manchuria with residence at Lungchingtsun. The account of their work here given, was written for their Mission's periodical and we are glad to re-print it.

It is not often that we have three obituary accounts in one number. Mr. Gerald Bonwick came to Korea in 1908. He is the Publication Secretary of the Christian Literature Society and is now in England on furlough. His account of Dr. Gale, written for the British Weekly, will also be of interest to our readers. Miss S. M. Scott is a member of the Australian Presbyterian Mission and came to Korea in 1926. Of the committee of the Chunju Station, Southern Presbyterian Mission, who write the Appreciation of Miss Buckland, Miss Fontaine came to Korea in 1923, Mr. Winn in 1912, while Dr. and Mrs. McCutchen are the senior members of the Station, Dr. McCutchen came to Korea in 1902. Mrs. McCutchen was first a member of the Southern Methodist Mission.

We hope that other Mission correspondents like Mrs. Knechtel, will send us items for Mission Brevities. An appeal for such items was sent out two or three months ago.

## Notes and Personals

### Northern Presbyterian Mission

*Left for U. S.*

Mrs. A. Campbell of Kangkei and her father, Mr. A. W. Ott, have left on a short visit to the United States.

Miss Lois Blair, Pyengyang, and Mr. Otto DeCamp, graduate of Princeton Seminary, have been appointed members of the Korea Mission.

President Emeritus, Dr. O. R. Avison of the Severance Union Medical College is to receive the honorary degree of LL. D., from his Alma Mater, Toronto University, on June 8.

### Southern Presbyterian Mission

*Left for U. S.*

Dr. and Mr. W. M. Clark, Seoul, on a short furlough in order to be present at the marriage of their daughter, Frances, on June 30th.

### Southern Methodist Mission

*Left on Furlough*

Dr. and Mrs. M. B. Stokes, Seoul

### Northern Methodist Mission (W. F. M. S.)

*Returned from furlough*

Miss Maren P. Bording, Kongju

Miss Alfrida Kostrup, Chemulpo

Mrs. Chas. D. Morris, Seoul

*Left on furlough*

Miss Ethel Butts, Pyengyang

Mrs. Lineweaver who with her son has been visiting her sister, Mrs. Marion Hall, Haiju, has left for the United States via the ports.

### United Church of Canada Mission

*Left on furlough*

Mrs. S. H. Martin and family. Dr. Martin preceded them in February on health leave, but is now much better.

CHIRI SAN... *Comfortable Cottage to Let.* 2 double, 2 single bed rooms; bath room; large servants' room.

Apply Miss E. A. Kerr, Torai, Chosen

### WONSAN BEACH HOUSE

WONSAN, (GENZAN) KOREA

For the season of 1937, Wonsan Beach House will be under the management of Mrs. E. W. Anderson. Letters of inquiry are invited, and should be addressed in care of Severance Hospital, Seoul, Korea.

### EMMAUS HOUSE, MISSIONARY HOME, KOBE

Also open to other Christian Workers and Travelers. Boats and trains met upon request. Rates moderate. Miss Helen Santee, Hostess, 161 Yamamoto-dori, 4 chome, Kobe, Japan. (Close to the Tor Hotel). 日本神戸市山本通四丁目一六一



# KOREA CLOTH

for

CURTAINS, COVERS, DRESSES, ETC.

Every Yard Guaranteed

GENTS' SHIRTS MADE TO ORDER

Satisfaction assured

Send for pattern cards

Gents' Hose, Special price 25 sen per pair

\* \* \* \* \*

## CROCKERY

Blue Phoenix—Green Segi

Full sets or replacements

Special Afternoon Tea Sets

Blue, Tan, or Blue & Tan

Many attractive & useful articles of Fancy Work  
made at our Women's and Girls' Homes.  
Carpenter Work, Tailoring, Shoe Repairs  
at our Boys' Industrial Home.

---

**THE SALVATION ARMY**  
**PUBLISHING & SUPPLIES**

Telephone  
K. 830

Inside West Gate, Seoul

Furikae  
Keijo 12140



# THE CHRISTIAN LITERATURE SOCIETY OF KOREA



**PUBLISHERS AND  
DISTRIBUTORS OF  
KOREAN  
CHRISTIAN LITERATURE**



This is the only Union Organization in Korea devoted to Christian Publishing. The Society represents all the Missions associated with the Federal Council of Protestant Missions in Korea, as well as the Korean Presbyterian Church and the Korean Methodist Church, and its affairs are directed by a Board of Trustees elected by those Missions and Churches and by the Membership of the Society.

## OUR SOCIETY'S PUBLICATIONS

Cover Many Important Subjects  
such as :-

Apologetics	Agriculture
Bible Helps	Care of Children
Devotional	Evangelical
Homiletics	Personal Work
Sociology	Stewardship
Temperance	Prayer
Commentaries	Church History
Sermons	Psychology
Biographies	Children's Books
Stories	Bible History
New Believers	Second Coming
Catechumens	Teacher Training

## LAST YEAR WE PUBLISHED

25 Books of good size such as:

Bible Commentaries  
Sunday School Manuals  
Sermon Outlines  
Hymnbooks  
Devotional Books, etc.

37 Booklets on all sorts of subjects:

Evangelistic  
Hygiene & Health  
Catechisms, etc.

53 Sheet-tracts in various sizes for:

The Unconverted  
Church Members  
Boys and Girls

16 Different Pictures, also Maps,  
Calendars and Cards.

For 1937 we need Yen 5,000 in Gifts and Grants  
to help meet Editorial and Publishing Expenses.

We have over 20 Manuscripts completed and waiting  
for the Donations with which to Print them.

Twelve popular Books have Sold Out recently and we  
seek Funds for their much needed Re-publishing.

**"WHATSOEVER HE SAITH UNTO YOU, DO IT!"**

昭和十二年五月廿八日 印刷 發行人  
昭和十二年六月一日 發行 編輯人  
京城鐘路朝鮮耶穌教會

米國人 米國人  
魯魯 魯魯  
解解 解解  
理理 理理  
印刷所 印刷所  
京城鐘路中央基督教青年會工務部印刷科  
京城玉仁町一七八番地 文弘社